The Western Luminary.

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RELIGIOUS.

From the Visitor & Telegraph.

RELIGION IN STAUNTON, VA.

The facts contained in the following extracts of a letter from Stauton, with which a gentleman has furnished us, will be viewed with deep interest by many: The day, it is hoped, has dawned, when the Lord will send on the valley of our State, so highly distinguished by the blessings of his providence, the special blessings of his spirit and grace. The letter is dated, Jan. 12th:—

"Yesterday," says the writer, "was to some of us a most glorious and to all a truly *solemn* and *interesting* day. The spirit of Godliness and pious zeal awakened here at the meeting of the Synod in October, has increased and grown under the efforts of our excellent friend Rev. Mr. Smith, aided by the untiring and efficient, efforts of the Rev. Mr. Nettleton, into a goodly corps of new recruits for our blessed Redeemer's cause. *Seventeen* communicants went forward for the first time, to the Lord's table, and openly sealed their pledge of fidelity, to his government; renouncing their character of subject, or citizen of the dominion of sin."

REVIVAL IN RUTHERFORD COUNTY, N. C.

We have laid before the reader, during the last six months, repeated accounts of the commencement and progress of the interesting work of the Spirit with which the Lord's people are blessed in Rutherford. By the following extract of a letter from the Rev. H. M. Kerr, under date of January 5, 1829, we learn with pleasure that religion is still prospering in that place.

"The good work of the Lord," he remarks, is still progressing among my dear people. A few weeks ago, I had a four days meeting at a little place, 16 or 18 miles from me, where I preach monthly; mostly, however, on week days. We had a very interesting meeting; *twelve* persons were added to the church, and more than *twenty* others professed anxiety. *ib.*

SYNOD OF S. CAROLINA AND GEORGIA.

The Synod of South Carolina and Georgia met in Columbia, S. C. on Thursday the 11th ult. From a narrative of their proceedings, in the Charleston Observer we extract the following items, of general interest.

The Synod at this meeting received into their body the Bethel Presbytery which was formerly connected with the Synod of North Carolina.

Measures were adopted by the Synod to complete as speedily as possible, the building of the Presbyterian Church at St. Augustine, E. F.

By request from the Presbytery of South Alabama, the Synod constituted a new Presbytery, to be called the Tombeckbee Presbytery, including the Territory North of the Sipsey river in Alabama, and embracing the Choctaw and Chickasaw Nations of Indians. The Presbytery were directed to hold their first meeting at Mayhew, one of the missionary Stations, in the Choctaw Nation, on the Friday preceding the first Sabbath in June 1829. The Rev. Alfred Wright was appointed to open the meeting with a Sermon.

REVIVAL IN JEFFERSON CO. VA.

Extract of a Letter from a Gentleman in Jefferson Co. to the Editor, dated Harpers Ferry, January 12th 1829.

It will no doubt be gratifying to you and to the friends of the Redeemer's kingdom generally, to know what God in the plenitude of his mercy is doing in this section of our state for the salvation of perishing sinners.—God has at length visited this dark cold valley: He has [illegible] mountains higher than those on either side of us: and bestowed upon us in these ends of the earth, the smiles of his favor.

The first tokens of his gracious and special presence, were given a few months since while our pastor, the Rev Mr. Tuston, was describing in a very impressive manner the solemnities of the final Judument:—Since which time the evidences of the Lord's gracious dealings towards us have been gradually assuming an aspect more and more unequivocal in their character.

The congregations on the Sabbath are large and attentive; prayer meetings are crowded and solemn, and there are at present souls inquiring what they shall do to be saved. And as the fruits of this effusion of the Holy Spirit *sixteen* persons have been added to the "Sacramental hosts of God's elect." The work is still progressing, and we ardently hope will never cease while an impenitent soul remains to feel its renovating influence.—*Vis. & Tel.*

REVIVALS IN NEW-YORK.

We learn that revivals are now prevailing in Jamesville, Onondaga county, and Rutland, Jefferson county. The former has recently commenced under encouraging prospects; the latter has been some time in progress, and the number of hopeful subjects is said to be about fifty.

We also understand that several towns in Oneida county are now witnessing encouraging tokens of the divine presence—such as increasing solemnity in the churches, cases of inquiry and conviction among sinners, and occasional instances of conversion.—*West. Rec.*

A DAY OF PRAYER IN ENGLAND.

The remarkable effusions of the Holy Spirit with which many of the churches in this country have been blessed during the few years past, are calling the attention of Christians in England to the subject of Revivals. They are awakening, too, a spirit of prayer for such seasons of refreshing from the presence of the Lord as are enjoyed in America. The first day of this year was appointed in the dissenting churches as a day of fasting and special prayer for this object. The following notice of it we find in an extract of a letter from S. Prust, Esq. of Bristol, England, to a gentleman in N. Y. which appeared in last Saturday's Observer. The letter is dated October 28th. "I rejoice," he says, "to see that the good cause is prospering in America; you will soon outstrip us; never mind—go on and prosper. It is a holy rivalry. Time is short, you serve a good Master, and there is much to be done; immortal souls are perishing all around us.

The Dissenting churches in England purpose to set apart the 1st of January, 1829, as a day of fasting and prayer for the outpouring of the Holy Spirit on the church at large. If this arrives out in time, propose, through the New York Observer, that our trans-Atlantic brethren meet us there. What a lovely spectacle, to see the Christian church surround a throne of grace on such an occasion! We want revivals here.

Dear Robert Hall is in tolerable health. He has fifteen to baptize on Friday;—sixteen were received on the last occasion. Good Mr. Crisp (a distinguished Baptist Clergyman in Bristol) is in such delicate health, that I hear he has gone to France to spend the winter. (In a postscript dated the 29th, he adds that Mr. C had returned with his health a little improved.]

Our seamen's cause goes on, silently effecting good. The venerable Rowland Hill has been here preaching though in his 85th year. He preached eight times last week, and delivered an address at a prayer meeting. [*Vis & Tel.*

CHRISTIAN EFFORTS IN SCOTLAND.

In a late number of the Philadelphian we find a copy of a letter from the students of Relief Divinity Hall, Scotland, to the society of Inquiry on Missions in the Theological Seminary at Princeton, N. J. The letter is dated Paisley, October 14, 1828. After a brief account of their Institution which was planted four years since by Dissenters from the Church of Scotland, who differ from that church only on the ground of her *civil* establishment and the practice of patronage,—and of the general state of religion in their country accompanied with congratulations on the prosperity of religion in America, they give the following sketch of their valuable institutions reared up to extend the knowledge and influence of Christianity. *ib.*

"Our Societies for benevolent and religious purposes are numerous, and gain a laudable degree of support. Our Sabbath evening schools are numerous, and in general well attended. Institutions are established among us for encouraging social prayer among the young, and we are happy to say, that in our town, juvenile prayer meetings are by no means unfrequent. There are several city missions, who employ agents to perambulate the dwellings of the poor and the profligate, and to invite their attention to their eternal interests. There are missions of this description in London, in Edinburgh, in Glasgow, and in Paisley. The Glasgow city mission has been maintained for more than two years. It employed ten agents during the last year, and at present employs nearly twenty. The discoveries made by these missionaries, of ignorance and irreligion, are truly lamentable, and furnish a powerful stimulus to increased exertion.

"We have several societies for the instruction and improvement of our Celtic countrymen. Education is making progress in the romantic glens, and in the rude and rocky islands of the North.

"There exists in this town one of these societies. Its object is to promote the preaching of the gospel. It employs eight agents, most of them occasional, who have itinerated in an extent of country containing 416,000 inhabitants. They have done much good, and awakened the attention of their hearers to their gospel. At first their message was slighted, but now it is eagerly listened to. In one island (the Lewis) the gospel seems to have had a powerful influence. The Sabbath has been restored to its formerly decayed honors, the tone of morality raised, and it is believed many sinners converted. But in no part of the world do the principles of the gospel reign with more uncontrolled sway than in your happy country. It is there that we behold religion and the church unmanacled by the shackles of secular power, and uninjured by the influence of priestly dominion. We consider ourselves more closely allied to the Presbyterian Church in America than to any other. And we feel satisfied, that though between us the Atlantic roars, and the wide chasm of distance effects a personal separation, yet you will extend to us, as we extend to you, the arm of fraternal affection, and welcome us as your humble brethren in Christ. W. DURRIE, *Secretary.*"

From the Western Recorder.

MINISTERIAL FIDELITY.

Mr. Hastings—What is the penalty, when a watchman is found sleeping upon his post? But in spiritual things, men will often sleep without suspecting it. Comparing themselves with others around them, they may be wholly at ease in Zion, without ever *dreeming* that they have become backsliders in heart. In this state, all their maxims of a prudential nature are liable to be wrong, and to exert a most lamentable influence. They become opinionated, worldly, formal, covetous, temporising, timid, slothful; and thus neither seem to enter into the kingdom of heaven themselves, nor suffer others who would enter, to pass by them, on the way. Nor is this state of things peculiar to private Christians. Ministers at the altar are liable to the same condemnation; and any one who can show them where they are standing, without doing it in an offensive way, is surely entitled to their thanks.

Now I would propose to every one of my brethren of the ministry, who complains of the coldness of his people, to turn back to some of the favourite authors of another century, whom he still venerates for their piety, to see whether he himself possesses any measure of the spirit which he so much approves. He will read his bible of course; but let him also consult Edwards, Brainerd, Baxter, Owen, Alleine, &c. Perhaps the very first passage he examines will convict him of *systematic* delinquency; of adopting maxims and acquiring habits of management, which necessarily neutralise, or nearly so, all the precious influences of the message of salvation. Take the following famous example from Baxter's Saints' Rest, a work certainly not famed for superstition or false zeal or fanaticism—a work which almost every body praises, at least, for its *mildness* and *consistency*:—

"How thin are those ministers that are serious in their work! Nay, how mightily do the very best fail in this! Do we cry out of men's disobedience to the gospel "in the demonstration of the Spirit," and deal with sin as the destroying fire in our towns, and by force roll men out of it? Do we persuade our people, as those that 'know the terrors of the Lord?" Do we press Christ, and regeneration, and faith and holiness, believing that, without these, men can never have life! Do our bowels yearn over the ignorant, careless, and obstinate multitude? When we look them in the face, do our hearts melt over them, lest we should never see their faces in rest? Do we, as Paul, *tell them weeping*, of their fleshly and earthly disposition? *And teach them publicly, and from house to house, at all seasons, and with many tears?* And do we intreat them, as for their souls salvation? Or rather, do we study to gain the approbation of critical hearers: as if a minister's business were of no more weight but to tell a smooth tale for an hour, and look no more after the people till the next sermon? Does not carnal prudence control our fervor, and make our discourses lifeless, on subjects the most piercing? How gently we handle those sins, which will so cruelly handle our people's souls? In a word, our want of seriousness about the things of heaven, charms the souls of men into formality, and brings them to this customary, careless hearing, which undoes them. May the Lord pardon the great sin of the ministry in this thing; and, in particular, my own!"

Now, Mr. Editor, here may be found, in ten thousand instances, the true secret of a cold, dead, formal congregation. The watchman is waiting for the people to awake him. Or if not actually sleeping in the profoundest manner, he is not awake to courage, zeal, activity and faithfulness. To these, though he is the appointed overseer, he will not awake, because the people do not *first help* him. He would "cry aloud," and "spare not," if others over whom he has charge, would only begin the cry, so as to wake him up. He would begin the alarm discreetly, to be sure, after the multitude should have been roused as of their own accord. But stay. I may perhaps be found too fast even in this observation. Possibly he would be so panic struck at the *unusual excitement*, as to endeavour to allay it as speedily as possible. Alas! if Brainerd, and Edwards, and Whitefield, and Baxter, and Owen, were now to come down in person before their clerical admirers, what would be thought and said of them? Can you think, Mr. Editor, of any special appellations they would be likely to receive?

Your's, &c. EZEKIEL.

From the New-York Observer.

THE CHRISTIAN MINISTRY.

The state of feeling that an omniscient eye must often observe in the christian ministry, evinces more clearly than almost any thing else, the deep rooted depravity and daring presumption of man. Jehovah says of Zion, Isaiah xlix, 16, "Behold I have graven thee upon the palms of my hands." If then, any thing is dear to God; if any thing is sacred; if any thing is so closely allied to the majesty of heaven, that to approach it is to come immediately to Jehovah himself—it is the church. He that enters her service, puts his hand upon what the Lord has graven upon the *palms of his own*. How any man can have the hardihood to enter the ministry, or use his calling after he has entered it, merely to serve self, one can hardly conceive; unless he is in alliance with the arch fiend himself. If any creature from earth sinks low in hell, it must be the hireling who dares do any thing but labour *for the glory of God*, when called to the christian ministry.

Again, the Psalmist says of man, "Thou hast made him a little lower than the angels" But as a sinner he has since sunk to the lowest depths of moral degradation. The object of the christian ministry is to raise him to his former purity and elevation. It is a work in which an angel might glory; a work in which the *Son of God* condescended to engage, and in the prosecution of which he laid down his life. How then can a worm of the dust profess before men and angels to engage in this work? How dares he thus throw himself into company with the Saviour of sinners, the mighty God, when he designs little more than to "eat the fat, and clothe "himself" with the wool, and kill them that are fed!" If such a man can read with composure Ezek. xxxiv. he may be expected to sleep till awakened by the wailings of the damned. How far the character given by the Prophet applies to all who have not seriously considered the end of those to whom he refers, every one must judge for himself But to show by another consideration, how far they are from their place who give not their hearts to this work, let us look at Isaiah xlix. 23: "And kings shall be thy nursing fathers; and their queens thy nursing mothers. They shall bow down to thee with their face towards the earth, and lick up the dust of thy feet." Think then, oh think, fellow mortal, what thou art doing, who darest make Zion the pander of self. This passage claims the serious consideration of all who have low views of the christian ministry. In the latter day they will at least "*perfectly consider it.*"

Once more, the Apostle Paul says—"unto me who am less than the least of all saints is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." He considered it an unspeakable favour to be allowed the privilege of devoting every power of body and soul to the ministry of this same word, which man now dares preach for gain. Yet he was as far above common men in point of fitness for the work, as they are below him in their estimation of the sacredness of it. It is often thought surprising that ministers, who give good evidence of sincerity, should still manifest so little anxiety for souls. One reason is obviously this. They feel so little of the power of religion. If a man gets access to the throne of grace; if he finds in his closet happiness that is full of glory—the happiness of communion with God and his Son—he will not be indifferent to the fate of sinners. He will not be amongst them, and forget that they are going to hell, and that he is called upon constantly to warn them of their danger. Let a minister come from his closet with a face shining, as it were, from the influences of the Spirit, and then he will feel *the word of God as a fire shut up in his bones*. He will then act for eternity, and souls won to Christ, will be seals of his ministry.

In conclusion; if madness ever dwelt in the heart of man; if he has ever by his conduct exposed himself to the fiercest wrath of the Almighty; it is when he has assumed the insignia of an ambassador of Christ for selfish ends. C. S. A.

From the Christian Watchman.

THE CHRISTIAN INDIAN GIRL.

It is delightful to trace the identity of the operations of the Spirit of God, as well in the untutored as in the civilized and educated, in that change which he effects in regeneration. The sameness to which we refer, is not that which respects the means of operation, but that which relates to the effect produced. All the converted are brought to an unconditional submission to God, and to a full surrender of their hearts to his service. Whatever falls short of this, falls below that religion which the gospel requires, and will not stand in the final day.

The Indian girl, a part of whose gracious exercises we here present from the Missionary Herald of the present month, was a member of the mission school at Mackinaw, and the account, in her own language, is given in a communication from Mr. Ferry, missionary at Mackinaw.

After stating the manner in which she was first awakened to see her ruined state as a sinner, by hearing the bible read and explained, and also how her convictions were from time to time, and by different means, revived and deepened, she proceeds to state the manner of her enlightening and deliverance as follows:—

"After a time, becoming more conscious of my state, and collected in mind, these were my feelings:—I have tried every way, and all in vain. I cannot help myself. Neither prayers nor anxiety do any good; they lead me to no relief. It is right, it is just in God to destroy me: I ought to perish. He may do

what he pleases. If he sends me to hell, let him do it; and if he shows me mercy, well; let him do just as he wishes with me. Here, as in a moment, I had such a kind of one, or *whole* view of myself, and a willingness to be in God's hands, that I could lie no longer, and resolved to go in prayer and throw myself for the last time at the feet of the Saviour, and solemnly beg of him to do what he would with me. Just at this time Eliza [an Indian pious woman in the family; who, from the very filth of degradation, has become as we hope one of Christ's lambs] came and talked a good deal with me. She told me how easy it was to believe in the Saviour if I would; and after talking some time said, "We will pray together." Here I lost all my burden; I felt light; a feeling that I cannot describe. I had no thought that I loved Christ; but I was happy; was afraid to give indulgence to these feelings; for it would be dreadful, after all, it appeared to me, to go to hell with no feeling of distress about it! Rising from our knees, I was conscious of a smile on my countenance, which I designedly concealed with my handkerchief, lest Eliza should observe it. Leaving the room, Miss O. called me to her bed room, to eat some supper prepared for me. I went, but could not eat. Miss O. and Miss C. urged me, and asked why I refused; to which I made no direct answer. When they saw that I either could or would not eat, they proposed uniting in prayer, in which they each led in succession. Here I was filled with that happiness which I hope to enjoy in heaven. I do not know but that my enjoyment was as great as it was possible for my soul to have, arising from a view of the love, the nearness, and glory of the Saviour. I seemed to see it, to feel it all, in a fulness of joy beyond expression. At the close of prayer my mind run on this hymn—"Alas, and did my Saviour bleed!" and without expressing the wish I had to hear this hymn sung, Miss C. in a few moments commenced singing it. The whole hymn possessed my soul in mingled joy, and wonder, and love, especially the last verse, so that I was here as much lost to myself in the bliss of joy, as I had been before in the anguish of despair. Perhaps, my countenance told my feelings; and Miss O. asked me if I could now love that Saviour. I answered, I hope I do. This was the first intimation I had dared to give of the peace of my soul. But my joy had swallowed up all fear, and I could not resist the answer. Now I had such a love for all around, as well as for the Saviour, that I could have folded them to my bosom. For two days following, night and day, there was no abatement to this happiness. I appeared to be in a new world; every thing led me to God. Not an object did I see but what seemed to say, "How glorious and lovely is the great God."

ADVICE OF A LITTLE GIRL,

Illustrating the Usefulness of Religious Tracts.

The following beautiful narrative has a strong resemblance to the case of the "Little Maid of Israel," who said to the wife of Naaman, the leper, "Would God my Lord were with the prophet that is in Samaria! for he would recover him of his leprosy."—*Chr. Watchman.*

In the village of —— there lived an opulent and worldly family, consisting of a gentleman, a lady, and a large household of children; the mother of the lady also residing with them, who had for some years been confined to her bed. Her pain was so severe, that she seldom or never slept beyond one o'clock in the morning. Having previously lived a life of gaiety, she found that when the days of darkness drew on, she had no inward resource of comfort. Her family and friends tried to cheer her in the day time by vain conversation and flattery; and in the night she had recurrence to a plan of her own, which was, to have a safe lamp on her bed, and a constant supply of novels. Her daughter, who was anxious that all her wishes should be gratified, sent far and near to procure every publication of this kind which could be procured; but so quickly were they perused, that several of them had a second and third reading. One morning, a little grand daughter ran into the room to inquire after her health; when the lady said, "I have been very ill all night, and what is worse, I have had no new books."

"Oh," said the child, "how I wish, grandmama, that you would read a pretty little book I had given me the other day!" "Bring it, my dear," was the reply. The child immediately gave her grandmama the Tract. In the course of the morning, the old lady wished she could get some more, when her daughter told her that some new novels were coming down that evening. The mother answered, "I want those little books—cannot you send to Mr. or Mrs. ——, for I dare say they have some of them." Now, it so happened that the Tracts, and the persons referred to, were despised by ——, for they had lately cut connexion, as it is termed, with the gay parties who were accustomed to assemble in the neighborhood. The sufferings and requests, however, of the old lady, prevailed over the prejudices of the young one; and at length a note was written, in which it was intimated that her dear mother's complaint had so enfeebled her mind, that she was only pleased with children's books; but that if the parties had any, the loan would oblige. The parcel was sent. The old lady continued to read them. The novels soon after arrived, but were returned without having been inspected; and some time after she told her daughter, that she never wished to see another in her room—that she had discovered what had given her happiness even in her affliction—that formerly she could not bear to be alone, but that now she loved to be by herself, to enjoy her meditations in the wakeful hours of night—and that she would be obliged if her relatives and friends would but read those pieces for themselves. She soon became anxious to read the Bible, displayed a growing faith and exemplary patience during the remainder of her long illness, and at last died in the faith and joyful hope of the Gospel of Christ.

The daughter, who had been powerfully struck with the change in her mother, and whose heart was softened by the bereavement she sustained, as well as by a remembrance of many things said by her beloved relative before her departure, in process of time embraced and professed the truth as it is in Jesus. At length the whole family were induced to attend on the preaching of the Gospel; and several of its members are now actively engaged in conducting others to the fountain of life and happiness.

I was most powerfully impressed by this simple detail; and as I know you are interested in the operations of the Tract Society, I thought I would convey it to you, that you might thank God and take courage. —*Evangelical Magazine for Nov.*

DO PEOPLE GAIN ANYTHING BY SINNING.

When Naaman, the Syrian, was cured of a dangerous sickness by Elisha, the prophet, he offered valuable presents, which the good prophet did not take. Now, Gahazi, the servant of Elisha, had that love of money which is the root of all evil; and he said in his heart, O that I had those presents which my master refuses. When people very much desire what they should not have, they are very apt to use wrong means to get it. So did Gahazi; for he first swore that he would take somewhat of Naaman, and then he ran after him, and told a lie, for he said, that his master had sent him to ask a talent of silver, and two suits of clothes, for two young prophets, who had just come on a visit. He obtained more than he asked. Now, he was a robber, a swearer, and liar; but he was rich, and perhaps began to think of buying a farm and building a fine house. Now, when people do wrong, they often tell lies, hoping to hide it. So, when Elisha asked Gahazi where he had been, he replied, "Thy servant went no whither." Now, did he gain anything by all this wickedness? No; for he displeased God and his prophet, and the sickness, which had just left Naaman, came upon him and his children.

This story reminds me of Achan, (Jos. vii. 16,) who stole the Babylonish garments, and two hundred shekels of silver, and a golden wedge; and for this, Achan was stoned to death with his children, and burned with fire. *American S. S. Mag.*

From the Columbian Star.

CHRISTIAN CHARITY.

The Christian Review contains an article on *The Notions of Americans, by a travelling Bachelor.* They thus speak of religion among us:—

"There are of the Presbyterians nearly three thousand congregations in the United States; the Baptists have two thousand, and the Methodists about as many. It cannot be doubted, that the existence of such numerous bodies, supported and kept together by no other principle than that of religious union, and regard for religious instruction, speaks greatly in favour of the steady attention paid by their members to these objects. The following anecdote, also, gives a very favourable idea of the charity and forbearance which prevail among the various sects towards each other:—

"I remember to have held a conversation with an inn keeper, who resided within a few yards of an edifice that was then in the course of erection as a place of public worship. I asked him the denomination of the people to whom it belonged. His answer was, "The Presbyterians." "And you are a Presbyterian, no doubt?" "No; I was baptised in the episcopal church, and I must say I like it best after all." "Ah, then you have nothing to do with the cost of building this house?" "I have paid my share." "But how is it that you pay for the support of a church to which you do not belong?" "I do as I please; and I please to help my neighbors, who will help me in some other way, if not in this. Besides, they are Christians as well as myself; and I mean to have a pew, and go and hear the parson, till I can hear one of my own church." "But you may be converted?" "Well," he said, smiling, "then I shall be a Presbyterian, and my wife and myself will be of the same mind. We are not afraid of looking truth in the face in America, let it come out of what pulpit it may."

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WYANDOT INDIANS.

Extract of a letter from the Rev. Wm. Dickey, to the editor of the Western Luminary, dated Bloomingburg, Ohio, January 28th, 1829.

"Let me give you an incident in my late Missionary tour. Finding myself in the neighbourhood of the Missionary station at upper Sandusky, I turned in to see them. The superintendent, Rev. Mr. Thompson, received me kindly. Here is a great farm--a good barn—a neat stone church--mills on the river--a mission house--a school house--a house for the black-smith, and a house for the superintendent, with other convenient buildings. The old Military block-house, with its 56 port-holes, portending temporal death; and the Missionary house, within less than one hundred yards, promising eternal life; form a pleasing contrast--especially as the latter is new and in good repair, and the former old, and going fast to decay. I went into the school and saw 54 red boys and girls in different grades of learning--some spelling Ba-ker, some reading the easy lessons, some writing, others learning the power of figures--in the common rules--the rule of three--and some in practice. Six fine boys read me a lesson in the English Reader; they read with ease—12 girls read in the Testament. The superintendent encouraged me that the greater part of them would understand me in a plain religious address, if I would aim at simplicity. I took the portion just read by the girls. It was Luke 11, 1—13, which furnished me a fine occasion for shewing these dear children of the wilderness, the nature of prayer—the necessity of importunity in that duty, and the encouragement we have to engage in it. Their open countenances and interesting eyes gave me the pleasure of knowing that they understood and approved what they heard.

"I passed the evening agreeably with the superintendent and his economical wife till 9 o'clock; when I was surprised by a sudden and loud blast of the trumpet. I learned that it was the signal for family worship, and that I must conduct the exercise. I had found in the course of the evening that they had some of Dr. Watt's hymns translated into Wyandot. As we walked to the school-room I signified my wish to hear them sing in Indian. It was but a few minutes from the blast of the trumpet till we were all in our places. The roll was called, and Nancy Gray-eyes, Philip Mudeater, &c. &c. answered to their names. Then a chapter was read, and Mr. Thompson said, "we will sing the hymn

"When I can read my title clear."

Sing in *Indian*--now children, *all sing*." They stood up, and a young Christian Indian called Clark set the tune. They generally sung. It was wild and romantick, and loud as Mill-boys. But I occupied the room of the unlearned. Then, after commending ourselves to God in prayer, we retired for the night. Next morning the trumpet blew at 6 o'clock, and after worship I left them, with a favourable impression, saying to myself, what hath God wrought!

Yours respectfully,
WM. DICKEY.

REVIVAL IN GLASGOW, KY.

Extract of a letter from the Rev. Caleb Weedin, to the editor of the Western Luminary, dated January 31, 1829.

"I saw in one of your late numbers an extract of a letter from the Post Master in Glasgow Ky. giving a brief account of the interesting revival of religion in that place. I was at the two days' meeting mentioned in the above named letter, held in Oct. last by the Cumberland Presbyterians, where the revival commenced. I have been there several times since, and with pleasure can inform you, that the work of the Lord is still progressing in all its flattering prospects. I had a two days' meeting and communion season there on Saturday and Sabbath last. There were fourteen adults baptized, and forty-two of our new members took their seats at the Lord's table for the first time. With pleasure we beheld christians of four different denominations, Methodist, Baptist, Presbyterians, and Cumberland Presbyterians, in the exercise of the privileges guaranteed unto them by Christ, unitedly obeying that important command of the Saviour, "do this in remembrance of me." The heavenly leaven is graciously spreading its sanctifying influence in various directions from the town; so that many neighbourhoods are becoming famed for the work of the Lord. It is pleasing to tell, and yet *more pleasing* to see, Glasgow, once the seat of dissipation and folly, now become a temple for the Lord; and his children joyfully repairing thither to offer their oblations. Many houses once dedicated to Satan, are now devoted to religion. And many hearts once the seat of *ungovernable* passions, and *self* destroying, and *soul* destroying vices, now joyfully becoming temples for the indwelling of the Holy Spirit. At the commencement of the revival there was not a member in the Cumberland Presbyterian church. Now there are upwards of fifty. A number have joined the Baptist and Methodist; and a good many have made a profession, and not yet attached themselves to any church. On last Sabbath evening, there were upwards of forty seekers of religion on the anxious seat. O Lord continue to revive thy work until there will not be a solitary individual left to advocate the cause of Satan. I am yours with respect,

CALEB WEEDIN.

REVIVALS IN ALABAMA.

The Home Missionary for the present month says, "We learn by a letter from a Clergyman in Alabama, addressed to a student in the Theological Seminary at Princeton, that the field for Missionary labor in that state is unspeakably interesting at the present time. The writer states, that revivals of religion have been enjoyed in several extensive neighborhoods there the last summer; some of which, still continue. To the church in Tuscumbia, about 70 members have been added on profession of their faith; to that of Florence, 40, and about the same number to another church, not named. To the church of Russelville and La Grange, about 50 have been added; and a good work appears to be beginning at Huntsville and Triana. The Methodist churches in all these places, have received large accessions."

THE 1000 DOLLAR SUBSCRIPTION

To the General Assembly's Mission.

Persons who are willing to have their names added to the following agreement; and congregations which are disposed to honor their Pastors by subscribing for them, are requested to write the Corresponding Secretary on the subject. He will also thankfully receive for the Board any Donation which may be transmitted to him, at Philadelphia.

EZRA STILES ELY,
Cor. Sec. and Gen. Agent.

The subscribers agree to pay to the Treasurer of the Trustees of the General Assembly of the Presbyterian Church in the U. S. of America, for the use of the Board of Missions acting under said Assembly, the sum of *one hundred dollars* a year, for ten years in succession; provided that one hundred subscriptions of an equal amount shall be obtained before the 1st day of December, A. D. 1829; it being understood, that the death of any subscriber shall render his or her subscription null and void after that event.

Phila. Oct. 26, 1828.

Signed by

Ashbel Green,	Jacob J. Janeway,
Solomon Allen,	Robert Ralston,
Ezra Stiles Ely,	Samuel Hildeburn,

Of Philadelphia.

Rev. Horace W. Pratt, St. Mary's Georgia.

BOARD OF EDUCATION

Of the General Assembly.

The Auxiliary Societies and other friends of this Board are hereby informed, that our Treasury is completely exhausted; and that several promising beneficiaries at the Theological Seminary at Princeton must soon be deserted by us, and compelled to relinquish their studies, or to seek support from some other institution, if contributions and donations are not forwarded to us, for their relief.

EZRA STILES ELY,
Cor. Sec. of the Board of Education.

SUPPORT OF THE GOSPEL.

The Connecticut Observer relates the following anecdote—

"An individual in one of the congregations in this State; when, in consequence of the withdrawal of a number, the support of religious institutions was very burthensome, remarked, that if he durst, he would himself follow their example and withdraw too. But, said he, "I dare not; for all that have done it, have dwindled away; and though in so good circumstances at the time, that, as is often the case, their share was too large for them to pay, they have, one after another lost their property, and are now almost or quite penyless. Our burden is heavy, and I would ease my neck from the yoke, but I dare not."

LETTER FROM GREECE.

The Journal of Commerce of Thursday morning the 15th ult. contains two interesting letters from Greece, translated and forwarded by the Rev. Jonas King; the following is a copy of one of them.

Copy of a letter from some widows of Ipsara, addressed "To the venerable Agency of the Americans, the Friends of Liberty."

Sirs—With tears and great joy, we the undersigned widows of Ipsara, read, yesterday, the 55th number of the General Journal of Greece, in which we saw, with indescribable and inexpressible joy, published for us, the consolatory letters of our dear sisters, the friends of liberty, the ladies of America. Truly they are replete with Christian consolation, and promise alleviation of our sorrows. Those friends of liberty, those good ladies from the other pole of the world, being informed of our nearly eight years continued affliction brought upon us by this bloody, this sacred war, hastened from the remotest part of the earth, to alleviate

ate our sorrows, and to console us, in conformity to their Christian duty.

Sirs! we are poor widows, without husbands to protect us! we have children who are hungry and naked! This cruel and bloody war for the faith and our country, against tyrants, caused, by the taking of Ipsara, some of us to lose our husbands, others their children, and their brothers, and their sisters, and other relatives: and others to have their children in captivity even to the present day. Fearful are our sufferings! unheard of our miseries! wonderful our perseverance and our patience! We assure you, that whole companies of females, that they might not fall under the grievous yoke of captivity, threw themselves into the depths of the sea and were drowned! Other bands of young and tender virgins, that they might not be defiled, preferred the fire to servitude, and thus were consumed together by the explosion of mines of powder. Such, sirs, are the multiplied sorrows of the captivity of Ipsara, which we, as many as were saved [from death] on account of our sins, [that we might suffer more.] suffer from that time to the present, full five years, hungry, persecuted, without dwellings, and naked, and what is worse we are in danger of being consumed by hunger!

We run to your beneficence and tender compassion, and beseech you by the love of God, help us wretched creatures, and reckon us with the number of the other poor widows, and prevent us from the danger we are in of dying. May the all beneficent God bless the work of the hands of those our dear sisters, who have taken care to console us indeed. And may the Most High, in his infinite mercy and goodness, reward you, sirs, for your trouble, according to your desire, both in this world and in that which is to come. And we, proclaiming your beneficence towards us, subscribe ourselves, with all due respect, the most humble servants,

The Widows of Ipsara.

CONGRESS.

Closing the Post Offices on the Sabbath. —The Committee of the Senate to whom several petitions on the subject had been referred, reported on Monday *against* the measure, "on principles of policy and epediency." Three thousand copies of the report were ordered to be printed. The Journal of Commerce says: "The Committee of the House, there is reason to believe, will so far report *in favour* of the petitioners, as to recommend a repeal of that part of the existing law which requires the opening of Post Offices on the Sabbath, and also, that such mails as are transported on that day, be conveyed in vehicles which will not admit of passengers. In these views, we are assured, the Post Master General fully concurs." Petitions continue to be sent in, in great numbers. More than forty memorials were presented on Monday the 12th ult. in the House of Representatives, by 42 different members.

IMPORTANT INVENTION.

Messrs. James Atwater and N. & S. S. Jocelyn, of New-Haven, have invented a plan to prevent forgeries and alterations of notes and other similar instruments which will be of great service to banking institutions and to the public at large. Professor Silliman, in the last number of the American Journal of Science, says: "We have critically examined this plan, and have seen it examined by skillful men of business, and by experienced officers of banks; and if there is any mode of evading the effect of this ingenious and important invention, we confess we have not sufficient sagacity to discover it."

CHRISTIAN LIBERALITY IN EUROPE. —Last Spring, articles of the greatest variety, made in the capital cities of Prussia, Saxony and other parts of Germany, were sold in Baltimore to the amount of more than $900, all of which were made by the hands of pious females of the first circles of Germany, not even excepting the ladies of the court, and forwarded to America for the benefit of the Lutheran Theological Seminary at Gettysburg, Pennsylvania.—*Philadelphian.*

A Duel was fought lately on the Indiana side of the Ohio River opposite the Yellow Banks between *Philip Thompson*, late member in congress from this state and *Robt. Triplett, Esq.* of Frankfort. The former gentleman was shot through the body above the abdomen of which he died a few days since.—*Olive Branch.*

ANOTHER PATRIOT GONE.

Died near Louisville, on the 19th ult. Col. Richard Taylor, in the 84th year of his age—Lt. Col. of the 9th Virginia regiment on continental establishment, and for many years a member of the Legislature and Elector of President. *ib*

MARRIED

In New Brunswick, N. J. Mr. Nathan Freeman to Mrs. *Elsey Whipple*, late of Albany. [It will be remembered that this is the lady whose husband was shot by Strang, alias Orton, in which said affair she was exhibited in no very favourable light.]

A TEACHER WANTED

TO teach a Common English School. Apply to either of the subscribers, about six miles east of Lexington, Fayette county.

ENOCH BRYANT,
GEO. W. CLARK,
CHARLES ROBINSON,
JOHN WALLACE,
J. C. RICHARDSON.

☞ The Subscribers to the contemplated school will meet at the new school-house, on the 23rd of this month, for the purpose of making a choice,—Any person desirous of being employed, will attend at the above mentioned time and place, by 10 o'clock. A. M.

NOTICE.

ALL persons who have received *Conversations on Baptism*, by the Rev. Mr. Eels, and have sold the same, are requested to transmit the money immediately to Mr. A. T. Skillman Lexington; and if they have any of them on hand and cannot sell them, will please return them to him, and oblige N. H. HALL.

LA FAYETTE
SEMINARY,
AND
Young Ladies' Boarding School;
LEXINGTON, KENTUCKY.

Superintendants and Principals.
Rev ORRAMEL S. HINCKLEY, A.M.
Mrs. ABBY T. G. HINCKLEY.

Assistant Teachers.
Mrs. JANE RATEL *Teacher of Music.*
Miss ELIZA T. THOMAS,
Miss MARY ANN RICE.

THE laudable and increasing attention, paid to female education in this part of the country, augurs well for the improvement of society. It demands the best talents for the instruction of young ladies. Encouraged by these facts to expect that the best qualifications for teaching and the most faithful and assiduous attention to the business would not fail to receive the liberal patronage of an intelligent public, we have taken the charge of this institution. In order to invite and secure the public confidence and approbation, we are determined to spare no pains to render the course of instruction, in all the departments, thorough and complete. The good sense and practical habits of parents in this country lead them to prefer for their daughters a *solid* to a showy and superficial education. Particular attention will be paid to the elementary and fundamental branches. The motto *utile cum dulci* is however as appropriate for the education of a young lady as for the art of poetry. The useful and the ornamental should be duly combined — While special regard is given to the solid branches, every facility will be afforded to the young ladies to acquire the accomplishments of the ornamental. We are aware of the anxiety which parents feel for their daughters while abroad at school, and trust we appreciate such feelings as we ought.— To all, who entrust their children to our care, we cannot do less than to assure them that the most watchful and parental guardianship will be exercised over their conduct, character, morals, and manners; and that unremitted attention will be paid to the preservation of their health and to their improvement in their studies. To parents and guardians at a distance, who may send pupils to our academy, we would suggest the advantage of placing them in our family. Those who board with us will have many advantages that others cannot enjoy. It will be an object with us to have their time out of school usefully employed. One hour or more we spend with them every day in reading or having them read the standard works in prose and poetry. By this regulation they escape many evils, that result from want of employment, acquire a taste for reading, and form an acquaintance with the best authors in the English language. During the present session, the young ladies in our family have read the poetical works of Cowper, Thompson, Milton, Young, Goldsmith, Gray and Campbell, and Addison's Spectator, and several other works. To those, who wish to attend to the ornamental branches, it would be peculiarly advantageous to board with the teachers.

The moral and religious instruction of the scholars will be scrupulously attended to; and extravagance in dress and every kind of expense will be carefully restrained.

The healthfulness, pleasant situation, and intelligent and refined society of Lexington, give to the advantages of our school additional inducements for young ladies to resort here for their education.

The following are the branches taught and the terms of tuition in this seminary.

ENGLISH BRANCHES.

Common.—Reading, Speling, Writing, Defining, Arithmetic, Geography, Grammar, and Letter-Writing.

Higher.—Rhetoric, Composition, History, Chronology, Logick; Moral, Intellectual, and Natural Philosophy; Geometry, Algebra, Chemistry, Astronomy, Use of Globes, Botany.

LANGUAGES.

French and Latin.

ORNAMENTAL BRANCHES.

Drawing and Painting in India Ink, Crayons, Lakes, and Body Colours; Projecting, Drawing, and Painting of Maps; Fine Needle work, and Working of Lace; and Music.

Lectures oral and written on the different branches of education will be delivered weekly by the Principal.

TERMS OF TUITION.

Common English Branches, per quarter,	$8 00
The same, with the higher branches,	10 00
Languages, each,	10 00
Drawing and Painting,	8 00
Drawing Maps,	4 00
Fine Needle Work,	4 00
Working of Lace,	6 00
Music,	10 00
Preparatory Department for Misses under ten years of age,	5 00

The tuition for one quarter must be paid on entrance, and all remaining charges at the close of each session.— There are in a year two sessions, each including two quarters, one from the first Monday in September to the first Monday in February, the other from the first Monday in March to the first Monday in August—two vacations of four weeks each intervening between them.

Boarding $55 a session, one half to be paid in advance, or $130 a year including vacations.

Lexington, January 1, 1829.

REFERENCES.

Rev. Alva Woods, D. D. *President of Transylvania University.*
Rev James Blythe, D. D.
Rev. George F. Chapman, D. D.
Rev. Nathan H. Hall.
Rev. David Nelson, *Danville.*
Timothy Flint, *Editor of the Western Review, Cincinnati, Ohio.*
Hon. Jacob Peck, *Tennessee.*
Hon. Henry H. Gurley, *Baton-Rouge, Louisiana.*
Dr. Wm. Henderson, *St Louis, Missouri.*

BIBLES.

THE public are respectfully informed that the Kentucky Bible Society have a large supply of Bibles, *printed at New-York*, which they will dispose of to all Bible Societies and Associations for distribution in this state, at *New York prices*. Application must be made to LUTHER STEPHENS, (Lexington) the Society's Treasurer.

VIEW OF MISSIONS.

From the Survey of Missionary Stations under the American Board, which is contained in the Missionary Herald for January, we select the following paragraphs.—*N. Y. Obs.*

BOMBAY.

Preaching.—No considerable change in the communication or reception of the truths of the Gospel has been witnessed at the station.—The number of those who attend the Mission Chapel on the Sabbath is somewhat increasing; and among the hearers are some of the young females from the mission schools with their teachers. One of the missionaries visited about thirty towns and villages on the coast between Bombay and Goa, preaching the Gospel. In some of these towns no Christian missionary had ever been before.

The Press.—The edition of the New Testament, translated by the missionaries, and printed at the mission press in the year 1826, was soon exhausted; and in December last a second edition was in press, and was probably finished some time ago. School books, religious Tracts, and portions of Scripture, have been printed, as the exigences of the mission and opportunities for circulating them required. More than *sixty thousand* copies of these were published in the Mahratta language, for the use of the mission, in one year, and *eight thousand* copies of similar books for the Society for Promoting Christian Knowledge, besides a considerable number of books in English for other Societies and individuals.

Distribution of Books and Tracts.—Besides one entire edition of the New Testament, and other books previously published amounting to more than 75,000 copies, about half the Mahratta books mentioned above as printed in one year, were distributed before that year closed. During the tour through the towns between Bombay and Goa, 2,000 copies of Tracts and portions of Scripture were distributed to persons who received them with great eagerness. Tracts are given to those only who are able and promise to read them through. A general Tract Society was formed at the last meeting of the missionary Union, consisting of the Missionaries of the Board, and of the London, Church, and Scottish Missionary Societies, by which the patronage of the London Tract Society is secured.

Education.—There were, by the last accounts, 24 free schools, containing 1499 boys and 86 girls: 114 of whom were children of Jewish parents. During the preceding year 934 entered the schools, and 840 left them. There were also 10 schools for girls exclusively, containing 330 pupils.—One woman, a teacher of a female school, lately died, commending her spirit to the Lord Jesus, having for some time previous declared her full belief in Christianity.

Public opinion in Bombay as well as in other parts of India seems to be rising in favor of instructing and evangelizing the natives.

CEYLON.

The Church.—The nineteenth Report (not yet published) gives the following view of the church:

About 20 native converts were admitted to a public profession of religion during the year previous to the last intelligence. The whole number of church members who have been gathered from among the heathen, was 120; of whom several had died witnessing a good profession, and a few had been excluded for improper conduct. Just 100 were alive and in good standing on the 24th of January last; including 14 who had been that day admitted. Of these, five were schoolmasters, five were lads in the preparatory school, and two were elderly persons. The whole was considered as a very valuable accession. Others professed a desire to join the church; but the missionaries were not hasty in forming a judgment as to the piety of individuals concerning whom they entertain good hopes. It would seem that the younger members of the church have preserved as fair a religious character, and exhibited as many proofs of lively piety, as would have been expected from the same number of youthful converts in the United States.—They have certainly done much more for the direct promotion of religion among their own countrymen, than is ever expected from individuals of the same age in a Christian country.

Congregation.—The number of regular and serious attendants on public worship at the different stations is rather increasing: a knowledge of the Gospel is extending, and many have less confidence in their system than formerly. At Tillipally a Christian Society has been organized, consisting of 22 males and 11 females, who openly declared that they fully believed in the Gospel—that they would do nothing for the support of idolatry—would attend the worship of God and revere the Christian ordinances, and would do all in their power to promote Christianity. At this station, 600 or 700 attend worship on the Sabbath; and in a neighboring village, 250 or 350.

Education.—The missionary Seminary at Batticotta continues to give large promise of usefulness.—The object of this Seminary is to qualify promising native youths, by a liberal course of study, to become preachers, superintendents & teachers of schools, and to be otherwise useful to their countrymen. The number of the students is 67, arranged in five classes; one class being taken each year from the most promising pupils in the preparatory school at Tillipally.

The preparatory school continues to answer the ends of its establishment. At one time during the last year, it contained 130 pupils: the number by the latest accounts was 102. These, as well as those in the Seminary, are nearly all beneficiaries. The boarding school for girls, at Manepy, contained at the close of the last year, 27: the usual number about 30: all beneficiaries.

The number of free schools is 93, comprising 3549 boys, and 969 girls. Total, 4,518. The expense of the free schools for 1827, was about $2,620. The expense of supporting and teaching the beneficiaries, embracing the pupils in the Seminary, preparatory school, and boarding school for girls, 196 in all, was $3,117.

Press.—During the year preceding the last accounts from this mission, the press sent by the Board had been received and put in operation; and many school books, Tracts, &c. have been printed. There is a great demand for such publications among the people. The missionaries are limited in their circulation of religious books, only by their ability to obtain them. They have been much aided in this part of their work by grants from the London and American Tract Societies. The Report contains the following remarks respecting the advance which the mission had made.

When the pious natives residing at Tillipally were assembled, Mr. Woodward could look around upon 25 or 30 individuals, from whom he was in the habit of receiving aid in his missionary work. They were competent to attend religious meetings, and conduct them in a profitable manner. They visited the people, and distributed Tracts, and discharged the duties of monitors and assistant teachers.

MALTA.

From a full statement of the operations of the American mission press here, brought down to November, 1827, it appears that the whole number of books and Tracts printed, was 106, viz. 62 in Modern Greek, 43 in Italian, and one in Græco Turkish. The whole number of copies of works printed is 128,050; containing 5,474,000 pages. Not quite two thirds of the books printed had been issued from the depository; but in subsequent months large quantities were sent to Greece and the Levant. During the last Winter and Spring the press was kept constantly at work, but the particulars have not been communicated.

As the missionaries from Syria are now at Malta, the operations of the press will probably be much extended. The four Gospels and seven other works, of considerable length, have been translated and prepared by them for the press in Turkish Armenian. Works in Arabic, also, will probably be ready soon.

BEYROOT.

The individuals who were mentioned in the last survey as giving evidence of piety, continue to maintain the same character. One or two other individuals have been added to the number; several others hold free intercourse with the missionaries, diligently read the Bible, and oppose, openly and zealously, the errors and superstitious rites of their countrymen.

"The truth seems to take hold of the consciences of men in this region with extraordinary efficacy.—Those who receive it in love are willing to make great sacrifices for it; and those who set themselves in determined opposition to its progress, do not cease to exhibit the most bitter hostility. There is a third class, composed of those whose interests and passions are less directly attacked, and who look upon the missionaries and their labors with greater or less disapprobation, as circumstances alter."

The schools mentioned in the last survey have been given up, on account of the interference and opposition of the ecclesiastics.

Messrs. Goodell and Bird, with their wives, were obliged to leave Beyroot in April last, and are now at Malta. They hope to occupy their former station again, as soon as the country becomes quiet. Mr. Smith, who had spent the preceding year in Syria, came with them to Malta, where he expects to remain, and superintend the Arabic press.

Greek Youths.—Eleven Greek young men are now acquiring an education in this country under the care of the Board. Four of them are members of Yale College and two of Amherst College; one is an instructer and one a pupil in the Mount Pleasant School at Amherst, and one is a member of Monson Academy. The last arrived in this country with Mr. Brewer. One, at the solicitation of his friends, left Amherst College and returned to Malta, where he is now employed in connexion with the press, and promises to be useful.

(To be continued)

THE MINE OF JEWELS.

At the late meeting of the Auxiliary Foreign Missionary Society of

New York and Brooklyn, Rev. C. S. Stewart, late missionary to the Sandwich Islands, and then on the eve of departing thither again, as Chaplain in the United States Navy, said—

"In taking leave of his friends on the present occasion, he did not know that he could do better than relate an anecdote, which happened a number of years since. When, said Mr. S. about thirty years ago, the first foreign missionaries were embarking from England for Hindostan, a friend of the cause, who had accompanied them to the shore, remarked to the missionaries—"I feel that you are descending into a dark, deep, and dreary mine." "True," replied one of the missionaries—"but there are precious jewels there, and I am willing to go and explore the mine—only mind that you hold on well by the ropes." Now, continued Mr. S. I too, am going into a dark mine. But it is rich with gems—precious gems, which, when the Master whom we serve comes to make up his jewels, will sparkle in his crown forever.—And in again descending into this mine, I wish to know what message I am to bear to our brethren now digging its treasures, from our country, from New-York. Shall I cheer them with the intelligence that they must persevere, with the assurance that their friends in the United States are holding on well upon the ropes!—*N. Y. Spec.*

From the New-York Observer.

AMERICAN SUNDAY SCHOOL UNION.

The following statement of the affairs of the American Sunday School Union, is intended to explain the necessity of an effort which is at present making to increase its patronage.

The American Sunday School Union, took its rise from the "Philadelphia Sunday and Adult School Union," which was formed in the year 1817, for the supply of the schools in and about the city of Philadelphia. At the end of six years, the last mentioned association, though local in its name and design, found itself to be a national or general Society, & was actually affording supplies to the greater part of the Sabbath Schools in the United States. In May, 1824, the Constitution of this Society was so altered as to to make it in form, what it had become in fact, a general institution. At this time, the Philadelphia Union had in its connexion, not less than 49,619 children, under the care of 7,300 teachers, in the different States.

In May, 1825, one year after the change had taken place, the number of children in connexion, had increased to 82,697, and the teachers to 11,295.

In May, 1826, the number of scholars reported in the schools in connexion, was 135,074, and of the teachers, 19,298.

In May, 1827, there were in the schools 174 191 children, under the care of 24,307 teachers; and

In May, 1828, at the late anniversary, the children had increased beyond all expectation, to the number of 259,656, and the teachers to the number of 32,308.

This is as near as can be given, the present charge of the American Sunday School Union. This is the interesting family which God has committed to its care, to be supplied by its exertions, with the bread which cometh down from Heaven.

During the first year, the sales from the Depository of the Union amounted to about $1,000. In the second year, they were $9,000. In the third year, they had increased to $19,250; and in the fourth year, which was the last, they amounted to no less than $53,650. These sales are not expected to add any thing to the capital stock of the Society.—The books are sold at cost, with only such an advance as will cover the expenses incurred in conducting the establishment. For books sold, there is due the Society, at least $26 00, distributed in small amounts over the United States. These credits have been given, in order to encourage the formation of new schools.—It is probable, this sum in time will be returned: little dependence, however, can be placed upon it, in conducting the business of the Society.

At the late Anniversary meeting, when many of the friends of Sunday Schools were present in Philadelphia, and a large number of delegates from the several Auxiliary Societies, the situation of the "American Union," became a subject of particular inquiry and explanation. A meeting of the delegates was held, to confer upon the state of the Union. At which time, among others, the following resolutions were adopted.

Resolved, That in the opinion of this meeting, the time has come when the American Sunday School Union is called upon by the Christian community, greatly to enlarge its operations in the preparation and publication of suitable books for the Sunday Schools of our country; to establish more extensively Sabbath Schools among our German population, and to commence the translation of their publications into the German language; to establish Sabbath Schools among our seamen and other classes of people, who are not yet brought under the influence of the Sabbath School system; and to employ an increased number of energetic Agents, with a view to raise the necessary funds, and accomplish these measures. And that the delegates composing this meeting will use their influence to induce the Auxiliaries which they represent, to aid in procuring the means necessary to accomplish these objects.

Resolved, That it be recommended to the Board to make an urgent appeal forthwith, to the friends of Sabbath Schools in the principal cities and towns of our country, to obtain funds to be *immediately* applied to extend, with renewed zeal and energy, the benefits of this Institution.

Resolved, That this meeting, after having possessed and employed the most ample means of investigating the proceedings of the American Sunday School Union, do cordially and unanimously approve of the open and undisguised manner in which its affairs have been conducted, and hereby express their high commendation of the zeal, discretion, self-denial, and diligence, of its Board of Managers.

At a subsequent meeting composed of delegates and citizens, held at the Society's House, after a forcible and impressive address, by the Rev. Lyman Beecher, D. D, the following preamble and resolutions were passed unanimously.

PREAMBLE.—Whereas this meeting deems the success of the American Sunday School Union to be intimately connected with the universal establishment, and predicted prosperity of the kingdom of the Lord Jesus Christ upon the earth, and considers the present time as highly auspicious for a far greater extension of its operations, in order to meet the wants of our increasing population, and the widening and ripening fields of usefulness now presented to it, on which it may diffuse the blessings of the Sabbath School system among may classes that have not yet experienced its blessings: and whereas this meeting rejoice to learn that the Delegates from Auxiliary Unions who attended the recent anniversary, have recommended that efforts should be forwith made to raise means in every part of our country, to enable the Society to carry on its operations in a manner, and to an extent, corresponding in some measure to the magnitude and excellence of the object which it aims at accomplishing; therefore,

Resolved, That the American Sunday School Union ought to take immediate measures to establish, or cause, or procure to be established, Sabbath Schools in every place in the United States and Territories, where there is a sufficient population.

Resolved, That with a view of accomplishing the objects set forth in the preceding preamble and resolution, a subscription be now circulated in this meeting, and that we will pay to the Treasurer of the American Sunday School Union, on or before the first day of April, 1829, the sums attacted to our respective names.

The subscriptions which were commenced at the meeting in compliance with the last resolution, immediately amounted to about $5000. It is expected that $10,000 will be subscribed in Philadelphia this present year.

The present statement and appeal is made under the impression, that the American Sunday School Union is strictly a National or General Society: and as such, that every part of our country has an equal interest in its prosperity, and ought to contribute to its support. The schools in Philadelphia, or Pennsylvania, derive no other advantage from the "Union," than those in New-York, Boston, or any other place. It is designed to be a common fountain of truth, sending out its streams through the whole land, and making glad every part of the city of God.

If this Society, as was well expressed in one of the resolutions, passed at the late Anniversary, is "eminently adapted to promote the intellectual and moral culture of the nation, to perpetuate our republican and religious institutions, and to reconcile eminent national prosperity with moral purity and future blessedness:" if it is of importance to perpetuate one of the most beautiful illustrations of Christian love and fellowship, united in a common cause, and laboring together for the advance of the Redeemer's kingdom: if it is of any consequence for the preservation of our national weal, that the streams of knowledge which are beginning to flow in every direction, whereby the character of our citizens is daily becoming more intellectual and refined, should be kept pure from the poison of infidelity, and rendered salubrious by the influence of Gospel truth: if it is desirable that the moral power, which is thus conferring upon the nation, should be directed to the support of religion and virtue: above all, if the youth of our country, who are the hope of the Church, are to be brought up for Christ, and prepared for his service, then let the American Sunday School Union, and all similar institutions which are aiming at these ends, be liberally supported.

GEORGE BOYD, *General Agent of the A. S. S. U.*

Vicious pursuits may yield a few scattered pleasures; but piety and virtue will make our whole life happy.

Poetry.

For the Western Luminary.

THE SOUL'S SOLILOQUY.

Rise my soul, and soar away,
Borne upon some heavenly wing;
Burst the fetters of thy clay,
And as rising, sweetly sing:
Drawn by some celestial fire,
Leave the world beneath thy feet;
Rise, in glowing, warm desire,
And some heavenly convoy meet.

Native of some purer sky,
Throw mortality behind;
Bid the moments swiftly fly,
And a better region find:
Linger not, ye wheels of time,
Onward, let your movements roll;
Oh! the prospect is sublime,
It now captivates the soul!

Oh! what ecstasy is this?
'Tis the gate to endless life;
The full evidence of bliss,
And the close of human strife:
Peaceful, sober, tranquil, calm,
Resignation smoothes the breast;
'Tis a cordial, and a balm,
To compose my soul to rest!

Sister spirits hover round;
Ah! they seem to draw my breath:
See me cast my eyes around,
Hear me ask—"Can this be death?"
Death will place me in the tomb,
Worms will crawl about my skin;
Death cannot the soul consume,
This, to Christ is near of kin.

Therefore, may I calmly die,
And my heart strings burst in twain;
Therefore, may my sinking eye,
Close, and never wake again!
Come then, sister spirit, lend
Your celestial wings awhile;
Let these palpitations end,
And solace me with your smile.

Now 'tis done! 'tis ore! ah, say,
Does a motion heave my breast!
Now, the tenement of clay
Pants no more—but is at rest!
Songsters, from the shores of light,
Bear your sister safe away;
On your full stretch'd joyful flight,
Settle in eternal day! J. M. H.

MISCELLANY.

SABBATH SCHOOLS.

HOW TO TEST THE MORALS OF YOUNG LADS.

A letter to the Editors of the New York Observer, from a gentleman in Saratoga County, who superintends a large mechanical establishment, says—

As you are an advocate of Sabbath Schools, every incident tending to prove their utility, will be gratifying to you. Young L——— has resided with me for some years; and has given, during the whole period, the strongest evidence that he was a meek follower of Jesus. Through his instrumentality, aided by my own exertions, several of my hands, and particularly my apprentices, have been in the habit of attending the Sabbath School established here, commencing generally as scholars, and ultimately becoming teachers. In every instance, where this course has been pursued, the individual has uniformly proved faithful, honest, and his services valuable to me; while those apprentices who could not be induced to pursue it, have almost invariably proved the reverse; several of whom I have been compelled to discharge.

I now make it a practice to take no boy, unless he is willing to enter the Sabbath School, and become a permanent member:—being thoroughly convinced, that unless he has sufficient moral principle to regard the Sabbath, he cannot be safely entrusted with business, and will ultimately prove recreant.

I give this as the result of my experience for several years; to show, that even in a *pecuniary* view, Sabbath Schools should be encouraged; and that if mechanics would consult their own interest, be their sentiments in respect to religion what they may, they will do every thing in their power to favor this grand moral engine.

From the St. Johnsbury Herald.

GOOD ADVICE TO YOUNG MEN.

Young men, permit an old man to ask you, how do you spend your winter evenings? Many of you, to be sure, are mechanics and apprentices, and confined to your shops of course; but many, very many of you labour abroad, and end your labours with the daylight. How do you pass your evenings? These evenings afford you much time to improve your minds. In them you can acquire much useful knowledge from books. Lose not this opportunity.—You are growing old. You will need all the knowledge you can acquire.—You have been taught at school. You are considered as having a good common education. What then? how little, after all, do you know! Do you never intend to have a better knowledge of geography—of history? Have you no wish to be better acquainted with the history of your own country? What do you know of its discovery—its settlement—its early history—its revolutionary struggle—its subsequent history—its government—its present state? It is melancholy and mortifying to reflect, how extremely ignorant most of our young men are on these points.—Beside, what is your acquaintance with moral and religious books? Does not your Bible deserve a more frequent perusal? We would not confine you to it, but we would have you familiary acquainted with it, both as we regard your interest, your comfort, and your respectability here, and your welfare hereafter. One word more, young friends: if you want amusement for your evenings, in a way that will be far worse than useless, you can have it by reading novels. SENEX.

THE DEMON OF DESTUCTION.

As I was travelling through the wilderness of this world, I fell in company with a sage looking man whose name was Sobriety. After we had travelled together for a while, he led me to the top of a hill called Discontentment, where he showed me several rarities of the place, and then told me to look around me on every side. I did so, and beheld a multitude of people of every age, sex, and complexion. I saw a huge monster, in human shape, making great havoc among the people. His feet were "swift to take life." His waist was bound round with living snakes, denoting his subtilty; his face red and bloated; his eyes fiery; his hair stiff with blood; and in his hand he held *a cup of poison*, with which he destroyed the nations of the earth. I perceived that he was continually offering his poison to every one, telling them "it was an excellent stimulus for the stomach, and a good medicine in all diseases." I saw several people *tasting* of his poison, and as soon as they had drank the intoxicating draught they were inclined to follow the monster; and the more they drank of his cup, the more they resembled him in his looks and actions; and they were continually striving to seduce others by saying, "Come, let us take a *social glass* together." In this way they soon enlisted a large army that followed the monster down to everlasting misery, unless "snatched like a brand from the burning." After viewing this miserable group as they passed along, I turned my eyes to another quarter, where I saw a multitude of people wringing their hands, and making bitter lamentations. I asked them the cause of their grief. The first that answered was a poor old man who said, "I had once a kind wife and obedient son; but now they are both gone after the devouring monster, and I am left without any one to comfort me in my old age." The second said, "My father has been dragged down to the grave." A third had lost a mother, a sister, and brothers. The last one I questioned was an amiable but disconsolate young widow, who said, "I once had a kind husband, but now he has gone from me, and given himself up to the monster, and I am left here with a large family of small children, without a kind father to feed them when they cry. Their cries would melt a heart of adamant." The sight was too much for a philanthropist to behold; so I turned from it.

My guide, Mr. Sobriety, then addressed me thus: "Young man, I have showed you a monster whose name is Intemperance. You have seen the effects of his alluring cup upon mankind: therefore I warn you to be on your guard. Listen not to his enticing words; touch not, handle not the intoxicating draught. Many have tried to defend themselves against his attack with a spear called *prudence*, but nearly all have been overcome by him.—The weapon is good, but there are but very few who can wield it. But here is a sword called *abstinence*, that I now give you, and as long as you hold fast to this sword, you will be able to keep this demon at a distance; but as soon as you let this sword fall from your hand, you are in danger. Therefore beware, and hold fast."—*Washington County Post.*

DEATH BED REPENTANCE.

I will not say that a death-bed repentance is in all cases an abomination before God, because in so saying I should limit the mercy of our heavenly Father, which reserves to itself the power of stepping in at the last hour, or even at the latest moment of that hour; which sometimes has visited the chamber of the dying, and till then impenitent sinner, and cheered his last agonies with whispers of pardon, and with visions of immortality. But this I will say—that for us to frame our life upon the resolution of repenting at our death, or at some convenient season before our death, is of all invasions of God's sovereignty perhaps the most audacious. It is no less than venturing to seize on his prerogative, to usurp his discretion, to rush as it were into his secret counsels; to presume that the usual course of his dispensations will be suspended, in order to enlarge and protract our license of transgression. We all know what it is in temporal matters to tempt the providence of God by omitting the precautions and pains necessary to secure the success of our worldly pursuits, and no one is sparing in his condemnation of such folly and rashness. But we shall find it a much more perilous and awful thing to tempt the grace of God, and to convert his long suffering into a pretence for our long-continued perseverence in iniquity.—*La Bas' Sermons.*

WORLDLY AMUSEMENTS.

ANECDOTE.—An accomplished musician who had been engaged for many years in performing at the theatres, assemblies and other places of amusement, on being asked why he relinquished his employment answered, "Because I cannot look to heaven for a blessing upon it."

Would it not be well for us when we commence any business always to pause and reflect if it is such, as we can ask God to give us success in prosecuting—and if it is not, immediately to relinquish it!—*N. H. Obs.*

THE FIVE CONSCIENCES.—There are five kinds of consciences on foot in the world: first, *an ignorant* conscience, which neither sees nor says any thing, neither beholds the sins in the soul, nor reproves them: secondly, *the flattering* conscience, whose speech is worse than silence itself; which, though seeing sin soothes men in the committing thereof: thirdly, *the seared* conscience, which hath neither light, speech, nor sense, in "men that are past feeling:" fourthly, *the wounded* conscience, frightened with sin: the fifth is a *quiet* and *clear* conscience, purified in Christ Jesus. A wounded conscience is rather painful than sinful; an affliction, no offence; and is in the ready way, at the next remove, to be turned into a quiet conscience."

How to destroy a weak brother, a backslider, an ignorant or disaffected member.—Look shy at him; speak harshly and unkindly; accuse, blame, criminate, and threaten. Speak ill of him in his absence. Lose sight of all his excellencies, and magnify his faults.

How to restore a fallen brother.—Thou art in the boat. He has fallen overboard into the water, therefore don't push him with the oar, for he will only go farther from thee, or sink to rise no more; rather sail round him, enclose him in the gospel net, or take him up in thine hands, and lift him into the boat, and speak kindly and comfortably to him, and remember that by doing so thou shalt "hide a multitude of sins."